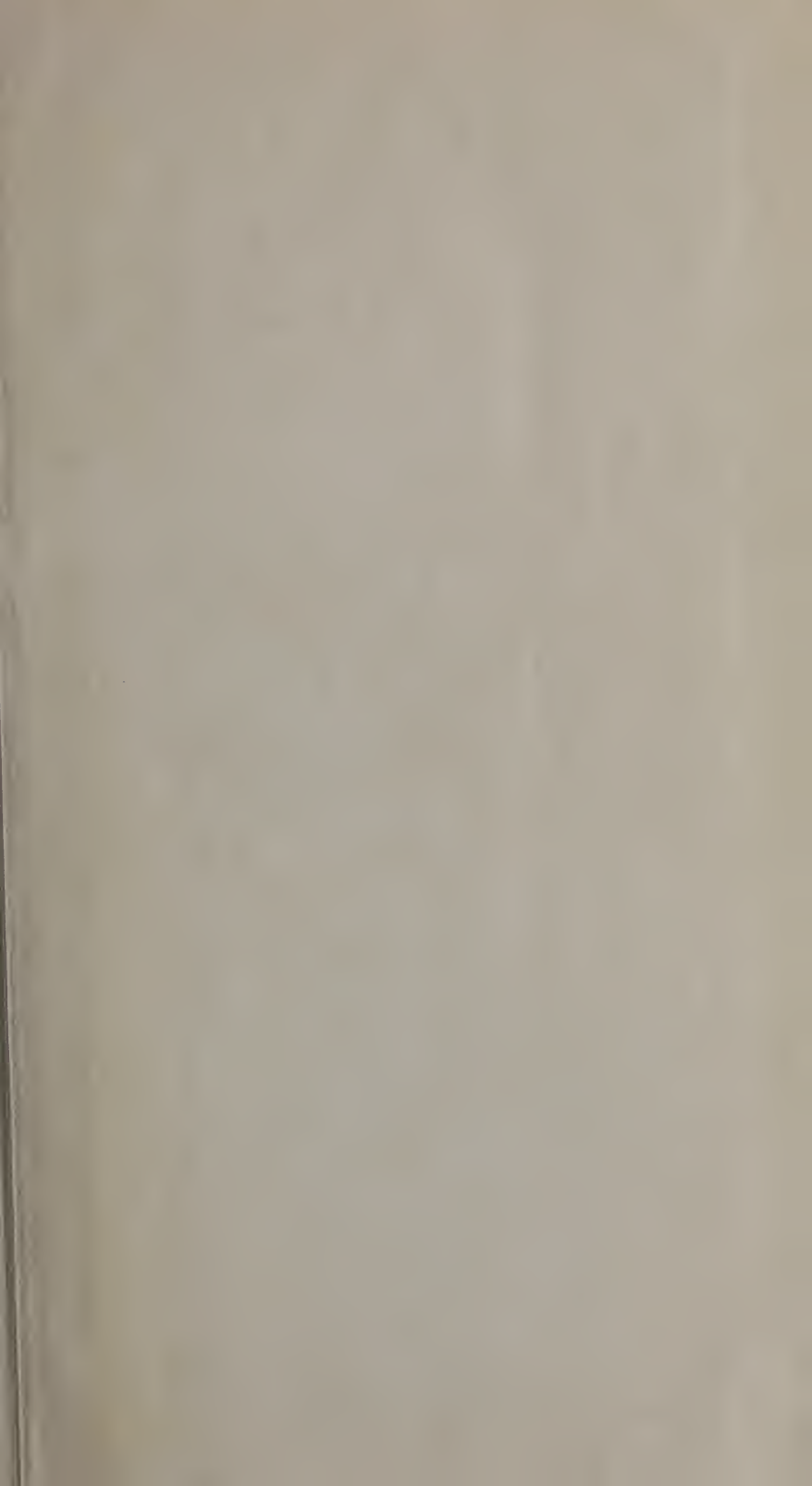




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Baptist Missionary Magazine

THE

AMERICAN

BAPTIST MAGAZINE,

PUBLISHED BY THE

Baptist Missionary Society of Massachusetts.

CONTAINING THE

PROCEEDINGS AND MISSIONARY INTELLIGENCE

OF THE

Board of Missions of the Baptist General Convention.

NEW SERIES.

VOL. VI.

BOSTON:

PRINTED BY JAMES LORING, AND LINCOLN & EDMANDS.

1826.

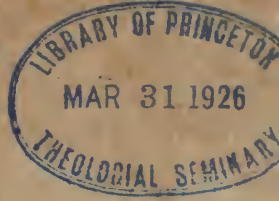
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THE

AMERICAN

BAPTIST MAGAZINE.

New Series.

No. 1.

JANUARY, 1826.

VOL. VI.

BIOGRAPHY.

MEMOIR OF REV. THOMAS BALDWIN, D. D.

Late Pastor of the Second Baptist Church in Boston.

OUR Number for October contained a brief obituary notice of the Rev. THOMAS BALDWIN, D. D. late senior Editor of the American Baptist Magazine, and Pastor of the Second Baptist Church in this city. In compliance with the intimation there given, it has now become our pleasing yet melancholy duty to present to the public, a more extended account of his life, character, and writings.

Rarely has it been our duty to record the personal history of a man so extensively known, so universally respected, or so tenderly beloved. Rarely does it fall to the lot of an individual to fill so many and so important stations in the religious world, and to fill them all so meekly and yet so ably. A name so unsullied has not often been written on the tomb, nor has a patriarch often been gathered to his fathers amid so wide spread a burst of filial lamentation. Under such circumstances we are well aware how difficult is the task which our situation at present imposes upon us. Well might we shrink from it, were it not our duty. We

know how extensive was the circle of friends to whom the subject of our Memoir was known, how deep and how affectionate was the interest which he never failed to awaken in those who approached him, and that every one will expect us to give to the picture, the living, breathing loveliness of the original; and we well know that to do this will be impossible. There was in Dr. Baldwin's countenance a peculiar charm of expression, which no painter ever succeeded in transferring to the canvas. And there was in his mind a striking combination of varied excellence, which every one has felt, but which we despair of being able to recal to definite or even to vivid recollection. We shall only therefore humbly attempt to lay before our readers what we have been able to collect of his history and what we have observed of his character, sincerely regretting that the task had not fallen into abler hands.

The Rev. THOMAS BALDWIN was born in Bozrah, Connecticut, Dec. 23, 1753, and was the only son of Thomas and Mary Baldwin, both

natives of the same place. Of the early history of his family, but little is known. It may, however, be observed, that his father was attached to the military service, and rose to distinction in the then Colonial army. He died whilst his son was an infant.

The family of his mother was remarkable for talent. She was one of eleven sisters, all of whom were distinguished for unusual acquirements, and for powerful intellect. She was also a woman of eminent piety; and it is to her early instructions that the church of Christ is indebted for much of the usefulness of that son, whom from a child she brought up in the nurture and admonition of the Lord.

It cannot be expected that much should be recollected of the early history of a man, who has outlived so many of the companions of his childhood. So far as any thing, however, can be known, the traits of character for which he was in manhood remarkable were very early developed. From very infancy, his temper was noticed for its unruffled serenity. His mother used to observe, that never did she but in one single instance know him to betray any signs of impatience; and when on this occasion she expressed her surprise, he instantly replied, "Mother, I am not angry."

Another trait for which his childhood was distinguished was love of justice. Even in his boyish sports, he was always the enemy of oppression, controlling the strong and supporting the weak. And yet this sway was exercised so mildly, that among the playmates of his infancy he obtained the blessing of a peacemaker.

He very early discovered a taste for reading. Not only did he devote every leisure moment to the improvement of his mind, but also consecrated to this object the hours of labour. Whenever his employments were of such a nature that

one of his hands was disengaged, it was occupied with a book. By these habits of incessant application, he very early acquired a stock of valuable though miscellaneous information, which, combined with strong powers of original thinking, seemed in youth to mark him out for unusual eminence.

At this time, the advantages of education were much less extensively enjoyed in New-England than at present. Schools were more rare, and the mode of instruction palpably defective. As a proof of this, it need only be remarked, that when Dr. Baldwin removed to Canaan, N. H. where he afterwards resided, he was generally selected on the Sabbath to read a sermon to the people who assembled for public worship, because he was the only young man in the town who was sufficiently educated to perform this service acceptably. The mention of this fact is sufficient to show how strong must have been his early bias towards intellectual improvement.

It will tend to show how soon the most striking traits of his character were exhibited, if we add, that those who knew Dr. Baldwin in youth have remarked, that he was then peculiarly noticed for the sprightliness of his wit. Though always innocent and always unoffending, it was frequently pungent, and always in point. Those who were in the habits of familiar intercourse with him, will well remember that rich vein of most playful good humour, which was at times discoverable until his latest day.

When Dr. Baldwin was about 16 years of age, his mother, who was now the second time married to a very worthy and pious man by the name of Eames, removed to Canaan, New-Hampshire. He removed with the family; and this became for several years the place of his residence. The town was yet unsettled, and the waggons which transported their necessary baggage

were the first that ever traversed the forest. Mr. Eames was by trade a blacksmith, and to this business, as is usual in the early periods of a settlement, he added another, that of a miller; and if we mistake not, that also of a carpenter. In these labours he was assisted by his stepson, who until his marriage lived constantly at home, enduring the hardships and sustaining the privations peculiar to early settlers.

At the age of 22, on the 22d of September, 1775, he was married to Miss Ruth Huntington, of Norwich, Conn. with whom he was happily united until her death, Feb. 11, 1812.

The town of Canaan was rapidly peopled by emigrants from Connecticut and Massachusetts. Before he was 30, Dr. Baldwin was elected to represent it in the General Court. Of his reputation as a legislator we have no certain information. It is evident, however, that his success was such as to gratify his constituents; for they repeatedly re-elected him. If we mistake not, they did not cease to choose him, until, feeling the importance of his ministerial labours, he had decidedly expressed his determination to serve as a legislator no longer.

We are happy to have arrived at a period in this Memoir, at which we are enabled to refer to a manuscript written by Dr. Baldwin himself, during the few last years of his life. It commences with the relation of the events connected with his religious experience, and abruptly terminates with the time of his arrival in Boston. As it is numbered "Memoir No. 2," it is probable that either the former part was written and has been irrecoverably lost, or else that the author commenced with that part which most deeply interested him, with the intention of completing the beginning at some other period. This narrative comprises about ten years of his life; and as it has been very kindly placed in our hands by his

afflicted widow, we shall make no apology for introducing it at once to our readers. We do this with the greater pleasure, not only because, in a very simple dress, it presents some of the most interesting events in the religious history of its much beloved author, but also because it gives us an unusually vivid idea of the manners and customs of that part of New-England at the time of our revolutionary contest. The autograph Memoir commences as follows:—

"In the year 1780, I have reason to hope I was brought to the saving knowledge of the truth. The methods by which this change was effected I will endeavour to state with as much particularity as may be necessary in this place.

"Before I proceed, I would, however, just remark, that I have no reason to believe that I had ever been the subject of such religious impressions as many others have during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often when I had spent an evening until a late hour in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: "What if you should die before morning?" "What if the judgment day should come?" The answer was, "I am unprepared for either." These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious, (for I supposed I could be religious at any time) yet I never fixed that time as near at hand. There al-

ways appeared some peculiar obstacles in the way, and some sinful propensities to be indulged, before I could think of being religious. Thus I lived from year to year, in a state of awful security and forgetfulness of God.

“My conscience frequently accused me of the sinfulness of my heart and conduct; but such were the charms of pleasure, that I could not persuade myself to give them up. Yet while in this vain pursuit after the pleasures of the world, I was often forced to serious reflection. At times, I appeared to myself to be awfully hardened, and have thought, when walking or riding alone on a dark evening, that I really wished a light from heaven to shine around me as it did around Saul, when on his way to Damascus. At other times, I have had such a sense of my miserable condition, that I thought I should be willing to suffer a severe fit of sickness, if it might be the means of bringing me to God. These feelings were, however, only transient, and the moment they subsided, the same rage for vanity would return.

“One reason which induced me to be willing to suffer sickness or some other calamity from the hand of God, was, a foolish dread of what the world would say of me. “How,” said I to myself, “should I become religious, could I hold up my head before any of my young companions, who might inquire what was the occasion of my being so dull.” I thought I could never have fortitude enough to tell them I was concerned about my precious soul. What a pitiful excuse for living in sin!”

Here we trust we shall be excused for interrupting for a moment the course of this interesting narrative, to remark how simple and affecting a discovery is here made of the depravity of the human heart, and its total alienation from God. We see how a man can be perfectly convinced of the reality of relig-

ion, of his obligations to God, and of the consequences of disobedience, and yet live in wilful neglect of every duty; pursuing the course which he knows the Eternal God has forbidden, because if he did otherwise, man might laugh at him. Well did the Saviour say of such men, “I know you that ye have not the love of God in you;” and aptly did he allude to one great cause of their disobedience, in that question, “How can ye believe, who receive honour one of another?” And we would ask, Do not the preceding paragraphs delineate very exactly the moral condition of many of our readers, and of a very large portion of those who, with very respectful attention, hear the gospel every Sabbath day? But to resume the narrative:—

“In the month of November, 1777, God in his holy providence was pleased to take from me my first-born by death; a dear little son between six and seven months old. This painful event was rendered more distressing, both to me and my dear companion, by the circumstance of my being absent at the time. I had left my family eight or ten days before, all in usual health; and when having accomplished my business, and returning home, was met by a friend, who informed me that my child was dead and buried.

“As oppressed with grief I rode silently homeward, the thought struck me,—“This is the voice of God to call me to repentance. What excuse can I now have? Under the appearance of mourning for my child, I may become religious, and no one will know it. Accordingly I set myself about it, and for the first time, attempted to pray in my family. I felt very solemn, and thought I was very sincere. I concluded I should never more yield my heart to vanity as I had done before. My devotion was continued morning and evening; and I believe for the space of two or three

weeks, I was never seen to smile. I remember that once I felt much remorse, after having, in an unguarded moment, been surprised into laughter. At the same time indulging serious reflections, I was not unfrequently much affected. But, alas! it was only the sorrow of the world. The impression made upon my mind by the death of a darling babe, began gradually to wear away. In a little time my seriousness was gone, and I returned to my wonted cheerfulness and gaiety.

“All that now remained of my seriousness that had the appearance of religion was, a mere lifeless formality in prayer. I look back with shame and remorse to this period of my life, when, notwithstanding my constant but unmeaning prayers, I lived in the eager pursuit of the vanities of the world, only with perhaps a little more concealment than I had formerly done. I had early imbibed a thirst for honour. I knew this could not be gratified without preserving a fair reputation. But such was my love of gay company, mirth and dancing, that I went as far as my respect for character would at all permit. I tremble to think of the temptations and snares which then beset my path. But for the restraining power of a merciful God, I had certainly been ruined.

“In the summer of 1780, my mind became at times very uneasy. I had serious thoughts about religion, yet did not feel determined to set about it in earnest. I had a decided conviction that there must be a change of heart, or all the outward forms of religion would be unavailing. I would often ask myself, what is meant by being born again? I remember once having attempted to take refuge in this. It is said, Whosoever believeth that Jesus is the Christ is born of God. I believe that Jesus is the Christ; am I not therefore born of God? But I perceived that my belief had

no effect either upon my heart or life. I was also fully aware that Christians possessed something of which I was destitute. They told of joys and sorrows which I had never felt.

“In the month of September, God in his holy providence sent two Baptist preachers into the town. They preached several lectures, and spent one Lord’s-day in the neighbourhood. Several persons appeared greatly alarmed by their preaching. I thought they were good men, but too illiterate to edify me. I however felt very solemnly under their preaching, and perceived that others felt yet more than myself. Some professors of religion were very much aroused, and several young persons were very deeply impressed.”

Dr. Baldwin proceeds to mention the increased solemnity which rested upon his mind whilst attending several religious meetings, which were held about this time in the neighbourhood. The narrative then continues: “In the evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a very striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this a moving scene commenced. A very pious man came, and falling down on his knees before me, addressed me as follows—“Neighbour Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better an example before you!” I trembled like Felix, and replied, “I have nothing against you more than I have against my own soul.” He followed these remarks with the most solemn entreaties and feeling exhortations to

turn unto God and live. Although in my proud heart I had resolved never to shed a tear in public, all my resolutions were utterly unavailing. In spite of every effort, I trembled and wept, and changed my seat to avoid observation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced and many were affected at seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, "I am more brutish than any man, and have not the understanding of a man." I thought I earnestly desired conversion; but how to attain it, how to obtain an interest in Christ, I did not know. I at first apprehended I should in some way have a discovery of Christ on the cross, and that this would give me comfort. Again I thought I was now so distressed, that God would soon give me relief. I cried; but, alas! all seemed in vain.

"Although I had continued my cold, pharisaical prayers from the time before mentioned, yet till this night I had never conversed with my family on the subject of personal religion. But now I entered with seriousness into the subject; and after disclosing my feelings, expressed my resolution, that let others do what they would, I was determined to seek the Lord. I found much tenderness in attempting to pray before retiring to rest. I had some concern lest these impressions should leave me, and my mind become yet more hardened than before. I awoke before the day dawned, and found my mind still deeply impressed. I cannot say as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverance. My distress continuing day and night, I began to hope that God had begun the work, and that he would carry it on. At times I ex-

perienced great tenderness, and often both in public and private wept bitterly.

"I was satisfied that my prayers were exceedingly defective. They appeared so sinful, that I thought God would not regard them. But as Christians appeared to be in earnest for me, at times I was encouraged to believe that God would hear them in my behalf. Although I was not called by name, yet I thought I knew when they presented my case before the Lord.* At one of these seasons of prayer, it seemed to me that my case was wholly neglected. I was ready to say with David, "Refuge faileth me, and no man careth for my soul." I concluded that if the saints were not permitted to pray for me, my case was desperate. Despondency seized me, and I began to fear that all was over with my soul. Yet at times I could not but hope, that God would at some time or other bring me out of this distress, and that I should yet praise him.

"My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy. All my hopes from any thing in myself seemed to vanish. I had been accustomed to think that I was not so great a sinner as some others, because I had been addicted to no degrading vice. But I now saw that my morality, fair as it had appeared, was most wretchedly defective; and that my prayers had been no better than solemn mockery. I greatly feared that my repentance was not genuine; that it

* In this supposition it is probable that the author was not mistaken. An aged minister by whom Dr. Baldwin was baptized, once mentioned that several Christians in the neighbourhood, observing his promising talents and amiable disposition, had agreed together to make his conversion a special subject of prayer. This agreement was formed while he was yet thoughtless, and we may well suppose that their desires were strengthened when they saw so pleasing a hope of their fulfillment.

would ultimately prove no more than the workings of a natural heart writhing under the lashings of conscience. Often would I say, what shall I do to be saved? How can I come to Christ? O that some man would guide me! Thus I went mourning from day to day as without the light of the sun. The world had lost its charms. The pleasures that had heretofore appeared so fascinating, now seemed so extremely insipid, that I wondered I could ever have thought so highly of them. They not only appeared empty and trifling, but to a great degree disgusting.

“After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, “I will look again towards his holy temple.” I knelt down, and in a few broken sentences, tried to send my cries to the mercy seat. I felt convinced that I had done nothing to merit the divine favour, nor could I do any thing though I were eternally to perish. This I thought I confessed to the Lord; and as my last refuge, endeavoured to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

“Just in the twilight of the same day, I had occasion to walk to a neighbour’s house about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! My thoughts now ran back to Adam in the garden. I thought I would have given the world had it been at my command, if he had never sinned; then I should not have been a sinner. But

now I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I were made holy I could never be made happy. It appeared that I had a great something to do; what it was or how to do it I knew not. Immediately as I walked, this passage of scripture came powerfully into my mind,—“Behold the Lamb of God, which taketh away the sin of the world.” A gleam of hope seemed to come from these words. But I thought they were only words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time,—“Behold the Lamb of God, which taketh away the sin of the world.” The effect was overwhelming. In an instant, the great plan of mercy through the atonement of Christ was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) “*taken away the sin of the world.*” What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. But the more I reflected, the more clear it appeared that this was the gospel method of salvation. I could not help taking hold of it, and thought I saw in it a glorious consistency with the attributes of God.

“My mind now became calm, but not transported. It occurred to me that this was not such a conversion as I had been looking for. I had expected my distress to be increased until I should see myself hanging, as it were, over everlasting burnings, and that then I should have some discovery of the Saviour; but in what way I knew not. Those sweet words would still recur to my mind,—“Behold the Lamb of God, which taketh away the sin of the world.” The gracious invitations of the gospel, such as Isaiah

Iv. 1. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come; yea, come, buy wine and milk, without money and without price," appeared exceedingly precious. The more I reflected, the more was I lost in wonder and astonishment in contemplating the riches of grace. The Saviour now began to appear precious to me. Yet I was exceedingly afraid that I should be deceived.

"A short time afterwards, being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom. Seeing some persons who had been for some time anxious, I could not refrain from addressing them. They were asking, "What shall we do to be saved?" I replied, "Believe on the Lord Jesus Christ and you shall be saved." I then thought I could tell them so that they would believe. But after stating to them my views of that wonderful declaration,—*"Behold the Lamb of God, which taketh away the sin of the world,"* I could not perceive that they were affected by it. It seemed to me that every one now could believe, and I wondered that I had never believed before. I seldom afterwards attended meetings without taking some part in the public exercises, until I was solemnly set apart to the work of the ministry.

"It may be proper here to observe, that previous to my religious concern, I had, with the advice of several friends, determined to enter upon the study of the law. Two gentlemen, one of whom had been States' Attorney in Connecticut, the other a practitioner in law, kindly engaged me their assistance, and furnished me with books. I

had already read a number, and was reading Blackstone's Commentaries when my attention was arrested. I was obliged to lay them aside, but with the expectation of resuming them after my impressions had subsided. I made several attempts to resume them, but now found it utterly in vain. My attention was wholly engrossed with another subject, although I do not recollect that I thought of preaching. I have since, however, had reason to believe that the impression was very general upon the minds of the people, that I should at some time or other become a minister of the gospel. As there was no settled minister in the town at this time, I was constantly called upon to take some part in all the religious meetings. I however felt a great diffidence in speaking, unless when requested by some of the older brethren.

"Not long after I had obtained a hope of an interest in Christ, when meditating on the character of the Saviour, these words were impressed very forcibly on my mind, *"These are they which follow the Lamb whithersoever he goeth."* I was struck with the thought, and wished that I might be one of them, for they seemed to me to be peculiarly blessed. But the question immediately occurred, *"Where has the Saviour gone as an example for his people to follow?"* I was first led to view him coming from Galilee to Jordan, to be baptized of John in Jordan. I at once said to myself, I cannot follow him in this, nor am I required to. I have been already devoted to God in infancy; therefore this part of Christ's example can have no claim upon my obedience. Still the words followed me,—*"These are they which follow the Lamb whithersoever he goeth."* I at length resolved prayerfully to search the New-Testament, with, I trust, a heart breathing the language of the Apostle, *"Lord, what will thou have me to do?"*

"I had been educated in the principles, and what I now consider the prejudices of the Congregationalists. I had read little on the baptismal controversy, except "Dickenson's Divine Right of Infant Baptism." This work had been reprinted with a preface by eight Congregational ministers of the then town of Norwich, one of whom was my great uncle, under whose instructions I had been brought up. I thought very highly of the work, and had read it with much attention more than once, in order to furnish myself with arguments in favour of infant baptism. These arguments had satisfied my mind until now, when I read the Scriptures with different feelings. I wished to be candid, and to receive the truth wherever I might find it. But after all, when I perceived that the evidence appeared against my former sentiments, and in favour of the baptism of believing adults only, it required an amazing struggle to surrender the point. I concealed my conflicts from all my Baptist friends, but unbosomed myself freely to several Pedobaptist ministers, hoping that they might be able to remove my difficulties. But all of them proved physicians of no value. I had fully resolved to follow the truth wheresoever I might find it. I well knew, moreover, that all my earthly connexions were decided Pedobaptists. I endeavoured to count the cost, and though I should forfeit their friendship, felt determined to follow the dictates of my own conscience.

"During my unsettled state of mind, a respectable Congregational minister visited and lodged at my house. In the course of the evening, he introduced the subject of his visit, which was, he said, to invite me to offer myself a candidate for examination before the Association to which he belonged, with a view to my being licensed to preach the gospel in their fellowship. But being so far convinced of the cor-

rectness of the distinguishing sentiments of the Baptists, I thought it improper to take any step until my mind should be decided. I thanked him for his friendly invitation; but frankly told him the state of my mind. I requested him, if he thought I was in danger of embracing an error, to endeavour to reclaim me. With this view, I requested him to tell me where to find a warrant for infant baptism. He immediately referred to Genesis xvii. and went at large into the ordinary argument founded upon the Abrahamic covenant. After conversing till a late hour, I informed him that I had hoped he would have convinced me that infant baptism was right; but was sorry to say, he had entirely failed. My conscience still preponderated towards the opinions of the Baptists. "Sir," said I, "in this case, what shall I do?" "Why," said he, "if we cannot agree to think alike, we must agree to differ." We united in prayer, and retired to rest.

"Previously to my baptism, I visited my friends at Norwich, Con. I then took an opportunity of conversing with my former venerable pastor. He received me very kindly; and when at his request I related my religious exercises, was quite melted into tears. But when, towards the close of the evening, he suspected from some of my inquiries, that my mind was not established in the doctrines of Pedobaptism, he remarked to me, in rather a stern tone of voice, "Well, Thomas, if you renounce your infant baptism and are re-baptized, I shall reprobate you, notwithstanding all that you have told me."* I was much shocked at the remark,

* It is pleasing to record, that the good old man did not execute his threat. After Dr. Baldwin had become a Baptist minister, his aged relative treated him with great kindness, invited him to preach in his pulpit, and indeed to the close of his life manifested towards him the most parental attention.

and after a moment's silence, replied, "I hope, Sir, I shall be directed to do what is right." Thus we parted, perhaps with mutual dissatisfaction.

"He put into my hand at parting, "Wall's Abridgment of his History of Infant Baptism." But all the help I derived from this was, to be confirmed in what I had before feared was true. Dr. Wall unhesitatingly acknowledges that the primitive mode of baptism was immersion, and blames the Presbyterians for changing it into sprinkling. Neither during my inquiries nor before them, had I ever seen a page written by the Baptists, except a small pamphlet written by S. Wilson, entitled "A Scripture Manual." This I had read many years before. I once told a Baptist minister that I wished to have some conversation with him respecting Baptism, as I had some doubts in my mind on that subject. He replied, "Do you only read your Bible, and you will do well enough." I thought the advice correct, and determined to follow it. And whether now right or wrong, I can only say, that the Bible and my own conscience compelled me to be what I am. In the latter part of the summer of 1781, I was baptized by the Rev. Elisha Ransom, then of Woodstock, Vt.

"From my constantly speaking in public, I began to fear being suspected of aspiring to become a preacher. This impression I studiously laboured to prevent. An ardent desire for the salvation of immortal souls on the one hand, and on the other, a consciousness of my want of those acquirements which I considered necessary to qualify me for the work, kept me for some time in a state of perplexity.

"It may not be improper here to mention a remarkable season of prayer, which I once at this time enjoyed. [If these lines should ever meet the eye of any other per-

son, I hope that what I am to relate will not be imputed to vanity or egotism. "Behold, before God I lie not."] While the subject of preaching was yet undetermined in my mind, after sermon one Lord's day, as was then customary, a brother present, who was far gone in consumption, addressed the people in a very affecting exhortation; after which I was requested to pray. I engaged—but it is impossible for me to describe the scene which opened to my view. Soon after I began to speak, my soul appeared drawn out in an uncommon degree towards God, and the ecstasy of joy that I then felt was absolutely indescribable and full of glory. For a few moments, I apprehended I was about to quit the body. Words flowed as it were without an effort of thought. My language and conceptions appeared uncommonly elevated. When I had closed and opened my eyes, I perceived the assembly almost all in tears. One man cried out in anguish of soul, "*I am undone!*" Some others, who had remained in a hardened, stupid state until now, were trembling and weeping. These impressions with some, I have reason to hope, terminated in saving conversion to God.

"This gracious manifestation of divine mercy and goodness to me was accompanied with a peculiar peace and calmness of mind. It was indeed that peace of God which passeth all understanding. It was a season never to be forgotten, whilst memory holds a place in my breast. It had, moreover, a considerable effect in reconciling me to devote myself to the work of the ministry. In the days of my vanity I had never looked forward to any appointment with such intense desire as I now waited the return of the holy Sabbath, that I might meet with the children of God, and tell my fellow sinners the blessedness there is in believing.

"The winter succeeding, we were

favoured with a refreshing season. Several were, as we hoped, brought home to God; among them one, who has since become a minister of our denomination. The church continued united in love, and additions were made from time to time of such as we trust shall be saved.

“Although I had generally conducted the religious exercises in most of our public meetings, yet it was not until August of 1782, that I attempted to take a text and preach doctrinally and methodically. The news soon circulated widely, that I had begun to preach; and the next Sabbath many collected from most of the neighbouring towns. Our assemblies were full and attentive, and the prospect highly encouraging, and thus in general it continued.

“In the spring of 1783, the church invited me to receive ordination. I consented to be ordained, but not as the pastor of that particular church. It was, however, understood that I should perform the duties of a pastor so long as I should think it proper to stay with them. A meeting was then called, and the subject laid before the town. They unanimously voted to concur with the church, and presented a call on their part. Arrangements were accordingly made, and a council convened in Canaan, on the 11th of June, 1783, at which time I was publicly ordained to the work of an evangelist. Rev. SAMUEL SHEPHERD, of Brentwood, N. H. preached on the occasion from 2 Cor. iv. 7. Rev. ELISHA RANSOM, of Woodstock, Vt. gave the charge, and Rev. SAMUEL AMBROSE, of Sutton, N. H. gave the right hand of fellowship. Some other ministering brethren also assisted on the occasion.

“The church enjoyed as great a degree of harmony as commonly falls to the lot of churches in the age in which we live. Additions were from time to time made, until our number amounted to seventy.

A considerable portion of these were from the adjacent towns.

“I continued my labours with this church seven years, during which time, though principally at home on the Sabbath, I spent much of the intervening time in visiting and preaching in the destitute parts of the surrounding country. There were few towns within the space of fifty miles round, in which I did not occasionally preach.

“In this warfare, I went chiefly at my own charges. Some few churches, however, which I visited by appointment of the association, made me some compensation, and some individuals made me small presents; but I do not recollect that during the whole of this period, in all my journeyings, I ever received a public contribution. I usually met with a kind reception from Christians of all denominations; and besides receiving their decided approbation, often, quite often received the following benediction, with a hearty pressure of the hand at parting,—“The Lord bless you, brother; such men as you will never want.”

“My mode of travelling was on horseback. In pursuing my appointments, I had often to climb the ragged mountain and descend the deep ravine. These exchanges, from rocky steeps to dismal swamps, were far from unfrequent at that early period of the settlement of this part of our country. The roads are since so improved, that it would be difficult to persuade the traveller now-a-days that they had ever been as bad as the early settlers represent.

“The people were not, however, so much wanting in kindness, as in the means of assisting a travelling minister. As for silver and gold, the greater part of them had none. The cause for this scarcity of money arose from the particular circumstances of the times. At the close of the revolutionary war, the conti-

mental currency, which had before depreciated to almost nothing, ceased. The little silver that remained in the coffers of the rich, was with much reluctance permitted to be drawn from its long sequestered concealment. It hence often happened, that the travelling preacher must either beg or go hungry, if he happened to travel where he was not known. This, however, did not very frequently fall to my lot. I am, however, well aware, that mankind in general are much more likely to remember a single circumstance of affliction, though the suffering be ever so short, than many mercies of long continuance."

We have thus far followed the manuscript with scarcely any alteration or abridgment. On the interesting topics to which it refers, the conversion of its author, his change of sentiments on the subject of baptism, and his call to the Christian ministry, we felt it our duty to allow him to speak for himself. In doing this, we doubt not that we have performed a most grateful service to our readers. There is always a charm about a narrative, in which a man declares what he himself has seen and felt, which a narration written in the third person can never acquire. And besides this, there is in the Memoir above, so many traits of genuine Christian simplicity, so well executed a delineation of the workings of the human heart in many of its most interesting attitudes, that it can scarcely be read without lively and peculiar interest. Instead, therefore, of apologizing for its length, we are persuaded that the wish will be general that it were longer.

The remainder of the narrative is not, however, so well adapted for a memoir of this nature. It contains many incidents interesting to the author and to his particular friends, but which might not so generally interest a miscellaneous public. We shall therefore leave the

latter part of it, and only use it to supply us with such facts, and occasionally with such reflections, as may throw light upon the character of its author.

It will be readily perceived from what has been stated above, that the labours of Dr. Baldwin in Canaan must have been excessively severe. His reputation as a preacher was such, that his assistance was very frequently required at ordinations and councils in all the surrounding country; and besides, the destitute condition of many of the neighbouring settlements presented innumerable claims upon his Christian sympathies. To all these calls he unhesitatingly yielded himself up. In the narrative before alluded to, after relating the events of one of these journeys of an hundred miles from home in the dead of winter, in which he had suffered much from cold and something from hunger, and had been engaged in almost daily preaching, he concludes with the following reflections. We insert them as a happy illustration of the tone of his piety, and also of the honourable disinterestedness for which he was always distinguished.

"During this tedious journey, I had suffered some little inconveniencies, but enjoyed much comfort in my own soul. O what an honour to be engaged in so good a cause, and to serve so glorious a Master! Like him, for the joy that is set before me, may I ever be willing to endure the cross, and despise the shame, continually looking unto Jesus, the author and finisher of my faith."

"It has often afforded me much consolation to reflect on what Christ said to his disciples, when one of them said, Lo, we have left all and followed thee; and he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold

more in this present time, and in the world to come life everlasting. I have never been able to discern any worldly motive which could have had any influence in making me a Baptist. I had literally to forsake (in point of sentiment) all my earthly friends, all my expectations of honour, and I may also say, of wealth. When I was settled in the ministry, it was without any stipulated salary whatever; and during the seven years which I spent with the church where I was first settled, the whole of my salary would not average *forty dollars a year!* Hence I may say with the Apostle, "These hands have ministered to my necessities and those that were with me." I would have gladly devoted myself wholly to the work, could I have seen any way in which my family could have been supported."

It could not be expected that a minister of Dr. Baldwin's native talent, and we may now add, celebrity, should be destined to labour for life amid the sparse population of an almost frontier settlement. The event proved, that by this severe discipline, Providence had been preparing him for a field of more extensive usefulness. To-

wards the close of the winter of 1790, the Baptist Church in Sturbridge, Mass. understanding that he was not confined by his ordination to the people in Canaan, applied to him to visit them as a candidate for settlement. After some hesitation, the church in Canaan granted him liberty to visit Sturbridge, and promised, that if after due deliberation he should consider it his duty to remove thither, they would furnish him with letters of dismission and recommendation.

About the same time, he also received a letter from the church in Hampton, Con. containing a similar request. And while on his journey to visit these places, early in the summer of the same year, he received an invitation to visit the Second Baptist Church in this city, which had just before been deprived by death of their excellent pastor, the Rev. Mr. GAIR. After visiting Sturbridge and Hampton, and receiving from both churches an unanimous invitation to become their pastor, Dr. Baldwin continued his journey to Boston; and in compliance with the request of the church, preached his first sermon to them July 4, 1790.

[To be concluded in our next.]

RELIGIOUS COMMUNICATIONS.

LETTER OF DR. BUCHANAN.

To the Editors of the American Bap. Mag.

Calcutta, 29th Nov. 1801.

I send you the following excellent Letter of the pious Dr. BUCHANAN, which I do not recollect to have seen before in any periodical work. It breathes so humble a spirit of piety, and is at the same time so full of encouragement to many who are desponding on account of their falling so far short of the religious attainments they desire, I am sure it will be acceptable to a large portion of your readers.

Yours truly,

Y.

"My dear Sir,

"I received your letter last night. I envy much the zealous affection which animates your mind, and would gladly go up to Chandernagore also, to obtain the same. Old Mr. Newton when in the country used to think that London was Sardis; but when he came up to town, he found there a great assembly walking in white; and so he joined them. I have thought more seriously in Calcutta than ever I did

at Barrackpore. But what I have been (at any period of my life) is so little like what I would wish to be, that I cannot contemplate it without remorse. I do not know that I ever had what Christians call 'zeal.' I recollect that I expected it would grow, when I entered the ministry; but I had scarcely entered the ministry, and preached a few times, when I was sent to this country.

"I never knew, as you do, what it was to preach profitably and zealously for a season. That is a work I have to begin; and how to begin it I know not. I need an unction from on high, which I anxiously look for; and yet in looking for this, I look for that which I never knew, as most have known it.

"One thing urges me sometimes to press forward with hope; and that is, that all I hear and all I say appears to me to be so very unlike what it ought to be, that I imagine something better might be attempted. And yet were the Spirit indeed to descend, we cannot expect that God, who worketh by natural means, should suddenly add the eloquent mouth, and new powers of memory and understanding. The holy skill of preaching appears to be the fruit of long experience and converse among God's people. And in Calcutta, as in every other place, the able minister of the New Testament can only be made, by nightly and wakeful meditation, patient study, and prayer producing self-denial.

"It appears to me that it was never intended that the Gospel should flourish in the heart and mouth of any minister, who did not make it the 'one thing,' the sole point of heartfelt recurrence. But when it is made so, I can easily conceive how the tender plant grows a great tree with spreading branches and refreshing fruit. Then, no doubt, even a mind naturally barren bears exuberant ideas,

and is constantly forming lively images; and, though the mouth be rude in speech, the full heart becomes vocal, and utters the 'word in season.'

"Whether either of us will be able thus to make the Gospel the 'one thing,' time will shew. 'He that warreth,' ought not to 'entangle himself with the affairs of this life.' But do we *war*? Time enough for the soldier to disencumber himself when he begins to fight. It is easy to throw off a college; but it is very difficult to take up the church. But when the church spirit appears, it will soon conquer the college.

"The grand question is, ought not *means* to be used to mature that spirit which we desire? We read 'that a good soldier of Jesus Christ entangleth himself not with the affairs of this life, that he may please him who hath chosen him to be a soldier; or, as Guyse explains it, 'he must not follow any civil calling, unprofitable reading, or unnecessary relaxation, to entangle his thoughts, and swallow up his time;' (superintending a college is a civil calling; Latin and Greek is unprofitable reading, and lying in bed after five in the morning is unnecessary relaxation;) but his whole time, words, thoughts, and actions must be employed, like a soldier's on his calling, that he may please Him who hath chosen and authorized him to fight.'

"How far, in what manner and in what particulars, St. Paul would obey the spirit of this passage, were he in your situation or mine, I really cannot tell. Were he here, he would be *warring*. After *we* have warred for some time, we also shall know. 'O that I knew the will of God in this matter,' saith Augustine: 'but I am not worthy to know his will. This ignorance is the fruit of my backsliding.'

"One thing seems probable, that no *sudden* success will appear from

any sudden change of our style of address, or manner of preaching. It arises usually from the impression of private character and manner of life. Private character alone will confirm the public sermon. The holy life of the minister is the good alternative among men.

“As to myself, it is my only desire to be of some service to the church of Christ before I die; and I would gladly seize any means, by change of situation or otherwise, which would enable me to do so. As to this world, there is no object (if I know my own heart at all) which I have in view; neither of family, or fortune, of situation, of leaving this country, or continuing in it. I have chiefly to complain of a languid and heartless constitution, both in body and mind, which makes me to bear easily with all things, and to have little pleasure in any thing. This loss of energy and life has been occasioned partly by a continued course of ill health, partly by the untoward circumstances in my situation since I arrived in the country, but chiefly by the natural contagion of unchristian manners.

“I am, however, at this time more independent of society I dislike, than at any former period since my arrival in India; and I hope to be yet more so. Whether by resigning college appointments, secluding myself from the world, and preaching twice a week, I should be of more service, than by maintaining a public situation, is a question I cannot answer. What may be impossible and improper now, may be possible and proper hereafter.

“However, the chief consideration at present is the state of the heart. How is the soul with God? I endeavour by prayer to restore it daily, relying (though feebly) on the aid of the Mediator, wondering sometimes that I am not worse, oppressed in spirit at a review of the past, and hoping for better days.

“I shall ever be ready to accede to any plan you can suggest, for the furtherance of our ministry. You say you ‘long to launch out into the fulness of Christ.’ So do I. But these words are too apostolic for me at present. In order to launch forth like * * * I should need not only a new effusion of the Holy Spirit; but those natural abilities which generally accompany such an effusion, in order to make it useful. Circumstances seem to admonish me, that the ‘still small voice,’ and not ‘the rushing mighty wind,’ is my province in the Gospel. What another school than Calcutta would have produced, I know not. But I shall be blessed, if grace be given unto me to do what good I can, consistently and steadily in my various situations. Unhappily, collegiate avocations usurp much of my time. But let us beware of repining at the necessity of spending time in this way, till we become *confident*, that were all our time at our own disposal, we should spend it in a better.

“I earnestly pray that we may both be rightly directed in our labours in this vineyard, that we may see some fruit in others, and enjoy the comfort ourselves of faithful ministers of the Gospel. I think better days are at hand.

“In this hope I remain, my dear Sir,

“Very affectionately yours,

“C. BUCHANAN.

“To the Rev. D. Brown,
“Chandernagore.”

CORRESPONDENCE OF THE MISSIONARY
SCHWARTZ.

The cause of Missions is at the present day attracting a very general attention. It has been attacked and defended on every side, and as yet it has come off from every contest completely triumphant. Opposition to it has not, however, entirely ceased. It is yet demanded by some, what good has been done by missionary effort; and this demand is made in full

view of all the glorious successes of the gospel in South Africa, in Greenland, and in the Islands of the Pacific. The testimony of the following letter, though referring to this subject, is of a different character from most of those which we have seen. It bears directly on the moral character of the Missionaries, and the influence which that moral character has exerted over the surrounding heathen.

The circumstances under which it was written are as follows:—A Mr. M. Campbell had asserted, and his assertions had been printed in a newspaper of May 24, 1793, that no good had been done by the Missionaries in Tanjore, and moreover, that the venerable Schwartz himself had been utterly unsuccessful in producing any beneficial moral result on the natives.

To this attack, the letter of which the following is an extract is a reply. After stating at length Mr. Campbell's assertions, and showing their utter want of foundation, Schwartz first notices some of the results of his fellow labourer Gericke's exertions. He then proceeds to state what had happened to himself. It may be proper to add, that the letter is addressed to the Secretary of the Society for promoting Christian Knowledge. Tanjore, where the letter was written, is in the South-east part of the Peninsula of India nearly opposite to Ceylon. Its date is Tanjore, Feb. 13, 1794.

It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations, which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor many of the Christians, have hurt the welfare of the country.

In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence, all confidence was lost, so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay entreated the people, by his managers, to come and help us; but all was in vain.

At last, the Rajah said to one of our principal gentlemen:—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Schwartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands, and to pay them for any bullock which might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our Catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home. The next year, when Col. Braithwaite with his whole detachment was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country, when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it.

But Mr. M. Campbell says, that the Christians are profligate to a proverb.

If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy?

Nay, government was obliged to send an order, that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by missionaries.

If the missionaries are sincere Chris-

tians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June, the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression, and to recal the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would shew kindness to them. I did so. All immediately returned; and first of all, the Kaller, (or as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to shew our regard for you.

Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and entreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed!" I did so. He immediately consented to my proposal, and told his manager, that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for the court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honorable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been much neglected, so that the water courses had not been cleansed for the last fifteen years. I pro-

posed that the collector should advance five hundred pagodas to cleanse these water courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christians, none has complained of it. On the contrary, one of the richest inhabitants said to me, "Sir, if you send a person to us, send one who has learned all your Ten Commandments." For he, and many hundred inhabitants had been present, when I explained the Christian doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences. When the Collaries committed great outrages, in their plundering expedition, Seapoys were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore, and Tondainan's, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon their cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of the thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The only complaint against those Christian Collaries was, that they refused

to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly.

I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

The glorious God and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life, without the knowledge of God, is a chimera.

The praise bestowed on the heathens of this country, by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents, by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

I am, sincerely, Rev. and dear Sir,
your affectionate brother, and humble servant,
C. F. SCHWARTZ.

REVIEW.

The Christian Father's Present to his Children. By J. A. JAMES. Boston: Crocker and Brewster. New York: John P. Haven. 1825. 2 vols.

WE are happy to give this little work, so far as we have examined it, our entire approbation. It combines in an unusual degree all the qualifications which could be desired in a treatise of this sort. It is an address to the young on their religious and moral conduct through life. It is in the first place eminently pious; in the second, unusually able; and in the third, it is plain and direct in style, and interesting in manner. It is, in a word, just such a book as a religious parent would desire first to read himself, and he would gain from it many an useful lesson, and then place in the hands of every one of his children, who was old enough to understand it.

There is one thing for which we think the author is remarkable; it is a peculiar directness of address, which leaves upon the reader the impression of most transparent honesty. You see that he feels deeply interested in the subject, and you are convinced that he writes exactly what he thinks. You forget the writer, and reflect wholly upon the subject. And this honesty pervades every part of the work. Whether he address parents or children, his course is the same, seriously and affectionately to tell them the truth. The author evidently understands, in no common degree, the human heart, and the bearings of religious principle upon it; and he has here given us the results of much meditation, and we have no doubt of many prayers, in a most interesting form.

To interest our readers in a work of this kind, it will only be necessa-

ry to mention the subject of several of the chapters. They are such as these—"On the disposition with which we should enter upon an inquiry into the nature of religion;" "On the nature of true religion;" "The advantages and responsibility of a pious education;" "Deceitfulness of the heart;" "Decision of character in religion;" "Amusements and recreations;" "On redeeming time," &c.

We shall close this brief notice with an extract, which may serve as a specimen of the general manner in which the plan is executed. The first is from the chapter on the nature of religion. After showing at length, 1st. that "God is the primary object of religion;" 2d. that "Religion is a right disposition of mind towards God;" and 3d. that this disposition is implanted in the soul by the power of the Holy Ghost; the author proceeds in the 4th. place, to show how a right disposition of mind towards God will exercise itself in the circumstances of sinners. He proceeds as follows:

"First.—*Reverence, veneration, and awe*, are due from us to that great and glorious Being, who is the author of our existence, the fountain of our comforts, the witness of our actions, and the arbiter of our eternal destiny. How sublimely grand and awful is the character of God, as it is revealed in his word! Acknowledging as you do, my children, his existence, you should make him the object of your habitual fear and dread. You should maintain a constant veneration for him, a trembling deprecation of his wrath. A consciousness of his existence, and of his immediate presence, should never for any great length of time be absent from your mind. The idea of an ever-present, omniscient, omnipotent Spirit, should not only be sometimes before your understanding as an article of faith, but impressed upon your heart as an awful and practical reality. Your very spirits should ever be labouring to apprehend, and apply the representation which the Scriptures give us of the Deity. A desire to know him, to feel and act towards him with propriety, should be interwoven with the entire habit of your reflections and conduct.

Secondly.—*Penitence* is indispensably necessary.

In order to this, there must be *deep con-*

viction of sin; for none can mourn over a fault, which he is not convinced that he has committed. A deep consciousness of guilt is one of the first feelings of a renewed mind, and is one of the first operations of the Holy Ghost. "When he is come, he shall *convince* the world of sin." We come to a knowledge of our sinful state, by an acquaintance with the spirituality, purity, and extent of the moral law; "for sin is the transgression of the law." Until we know the law, which is the rule of duty, we cannot know in what way, and to what extent, we have offended against it. The exposition which our Lord has given us of the law, in his sermon on the Mount, informs us that it is not only the overt act of iniquity which makes a man a sinner; but the inward feeling, the imagination, the desire. An unchaste look is a breach of the seventh commandment; a feeling of immoderate anger is a violation of the sixth. Viewing ourselves in such a mirror, and trying ourselves by such a standard, we must all confess ourselves to be guilty of ten thousand sins. And then again we are not only sinful for what we *do amiss*; but for what we *leave undone that is right*, and ought to be done. If therefore we have a right disposition towards God, we must have a deep feeling of depravity and guilt; an impressive sense of moral obliquity; a humbling consciousness of vileness. To the charges of the law, we must cry guilty, guilty. We must not only admit upon the testimony of *others* that we are sinful, but from a perception of the holiness of God's nature, and the purity of his law, we must discern the number, aggravations, and enormity of our offences. We must do homage to infinite holiness, by acknowledging ourselves altogether sinful.

Sorrow is essential to penitence. We cannot have been made partakers of penitence, if we do not feel inward grief on the review of our transgressions. We read of "godly *sorrow*, which worketh repentance unto salvation." If we have injured a fellow-creature, the first indication of a right sense of the aggression, is a sincere *regret* that we should have acted so. How much more necessary is it that we should be unfeignedly sorry for our innumerable offences against *God*. Sorrow for sin, is not however to be estimated only by violent emotions and copious tears. The passions are much stronger in themselves, and much more excitable, in some than in others; and therefore, the same degree of inward emotion, or of outward grief, is not to be expected from all. The degrees of sorrow, as well as the outward modes of expressing it, will vary, as belonging more to the sensitive nature than to the rational; and for avoiding all scruple and doubtfulness, on this head, it may be laid down for cer-

tain, that the least degree of sorrow is sufficient, if it produce reformation; the greatest insufficient, if it do not.

The next step in penitence is *confession*. Real sorrow for sin is always frank and impartial, while false or partial sorrow is prone to concealment, palliation, and apology. There is a wretched proneness in many persons, when convinced of sin, to offer excuses and to endeavour to think the best of their case. "They cannot be brought to admit the charge in all its length and breadth; but they attempt to hide its magnitude from their own eyes. This is a dangerous disposition, and has often come between a man's soul and his salvation. All the great and precious promises of pardon are suspended upon the condition of confession. "If we confess our sins, God is faithful and just to forgive us our sins." Confession must be in detail, not in generals only; it must be free and impartial.

Abhorrence of sin is also included in penitence. There can be no real grief for an action, which is not accompanied by dislike of it. We shall unquestionably hate sin, if we partake of godly sorrow. This indeed is the true meaning of the term *repentance*, which does not signify grief merely, but an entire change of mind towards sin. Abhorrence of sin is as necessary a part of repentance as grief. Our hatred of transgression must be grounded not merely on viewing it as an *injury to ourselves*, but as an *insult to God*. For penitence, on account of sin, is altogether a different feeling to that which we experience over a fire, a shipwreck, or a disease which has diminished our comforts. Our tears then are not enough, if not followed by abhorrence. If we are sincere in our grief, we shall detest and fly the viper which has stung us, and not cherish and caress the beast, whilst with false tears we bathe the wound we have received.

Thirdly, *Faith in Jesus Christ* is no less necessary.

Faith is a very important, and most essential part of true religion. Faith in Christ is a firm *practical belief* of the Gospel testimony concerning Christ, a *full persuasion* of the truth of what is declared, and a *confident expectation* of what is promised. The testimony is this. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Hence then, faith is believing that Jesus Christ died as a sacrifice of atonement to divine justice for human guilt, depending on that atonement firmly and exclusively for acceptance with God, and

expecting eternal life according to God's promise.

Faith is most obviously as much a part of a right disposition towards God, as penitence. God having given Jesus Christ for the salvation of sinners, and promised to save those who depend upon the atonement, and commanded all to ask for pardon and eternal life; it is manifest, that not to believe, is to dispute the Divine veracity, as well as to rebel against the Divine authority. To believe the Gospel, and to expect salvation through Christ, is to honour all the attributes of Deity at once, is to praise that mercy which prompted the scheme of redemption, that wisdom which devised it, that power which accomplished it, that justice which is satisfied by it, and that truth which engages to bestow its benefits on all that seek them. Not to believe, is an act of contempt, which insults Jehovah in every view of his character at once. Until we are brought therefore, actually to depend on Christ so as to expect salvation, we have no real religion.

Fourthly.—*A willingness in all things to obey God*, completes the view, which ought to be given of a right disposition towards him.

There must be a distinct acknowledgment of his right to govern us, and an unreserved surrender of our heart and life to his authority: an habitual desire to do what he has enjoined, to avoid what he has forbidden. Where there is this desire to please, this reluctance to offend God, the individual will read with constancy and attention the sacred volume, which is written for the express purpose of teaching us how to obey and please the Lord. Finding there innumerable injunctions against all kinds of immorality and sin, and as many commands to practise every personal, relative, and social duty, the true Christian will be zealous for all good works. Remembering, that Jesus Christ is proposed there as our example, no less than our atonement, he will strive to be like him in purity, spirituality, submission to the will of God, and devotedness to the divine glory. Nor will he forget to imitate the beautiful meekness, lowliness, and kindness of his deportment: so that the love, which a right view of his atonement never fails to produce, transforms the soul of the believer into his image. Finding in the word of God many commands to cultivate the spirit, and attend on the exercises of devotion; the true Christian will remember the Sabbath day to keep it holy, will maintain daily prayer in his closet, and unite himself in the fellowship of some Christian church, to live in communion with believers, and with them to celebrate the sacred supper."

Reciprocal Duties of Parents and Children. By MRS. TAYLOR. Author of *Maternal Solicitude, Practical Hints, &c.* Boston: published by James Loring, 1825. pp. 144.

THIS is a work of a less pretending character than that which we have just noticed, but yet of great practical utility. Its subjects are somewhat less grave, and its manner less solemn. The difference is such as might be expected from the different pursuits of the authors; the one, we believe, a zealous and devoted clergyman, and the other a modest, pious, and observing lady.

Its object is to unfold specially, some of the *reciprocal* duties of parents and children; of course it treats only of those on which the principle of reciprocity has a bearing. Yet though thus limited, every one must be aware of its importance; for every one must have seen that the most frequent cause of unhappiness between parents and children, results from a disregard of the duties which the one owes to the other. Faults in children are very frequently, would it be too much to say generally, the fruit of faults in parents. And on the other hand, the foibles of parents would produce comparatively little uneasiness, if children had learned obedience to that saying, "Honour thy father and thy mother," which is the first commandment with promise.

The work of Mrs. Taylor abounds with piety, meekness, & good sense, on all the subjects upon which she treats. Parents and children will derive from it many a valuable lesson. Its style is simple and unaffected, and it bears on every page the strongest of all recommendations, the evidence of being a work, written with no other object than that of rendering the present and the

rising generation wiser and better. As such an attempt, we cheerfully recommend it to the perusal of our readers. We insert, as a specimen of the general spirit of the work, the following extract:

"We never appear to advantage but when we act in character; when we cheerfully conform to the situation in which we are placed. That modesty, humility, and diffidence are peculiarly appropriate to the young, the general suffrages of mankind sufficiently testify. These virtues ensure love and approbation wherever they are found; while obstinacy and positiveness, and that spirit of contradiction, which is their almost inseparable companion, produce corresponding effects, and keep such unhappy tempers in a state of perpetual warfare with all around. A tenaciousness of opinion, the result of a vain self-complacency, is an unequivocal symptom of ignorance. Genuine wisdom, founded on experience, is seldom positive; with a true dignity, it leaves the self-conceited to the enjoyment of opinions, which, indeed, are rarely worth contending for.

There is not a greater, nor a more unhappy mistake, than that of imagining we are sent into the world to *have our own way*: our humours, and passions, and propensities must be thwarted in the very nature of things, in a world where there is such a diversity of tempers, and so much clashing of interests. No sooner does the human being begin to discern objects, than it grasps and cries to possess all it beholds; but some of it would destroy, some would prove destructive to itself, and some are the property of others, with whose rights it is as yet unacquainted; as it increases in knowledge, the objects are changed, but the propensity remains; and it is well when parental discipline co-operates with an overruling Providence, to curb those exorbitant desires; well, especially, when the subject is enabled to discern the hand from whence, and the reason why he is crossed in his pursuits; he will then become patient, submissive, and thoughtful: but when, regardless of such wholesome discipline, the mind revolts from instruction, and when self-gratification continues to be the primary object, mortification and chagrin await it at every turn. He has commenced a warfare with his fellow creatures, in which he must eventually be vanquished. God and man unite to thwart his unwarrantable, and to frustrate his vain hopes."

MISSIONARY INTELLIGENCE.

INDIAN MISSION.**VALLEY TOWNS STATION.**

EXTRACT OF A LETTER FROM THE REV.
EVAN JONES, TO THE COR. SEC. OF THE
BAPTIST CONVENTION, DATED

Valley Towns, Oct. 4, 1825.

Rev. and dear Sir,

I feel more than ordinary pleasure in addressing you at this time, as I know you will rejoice with us in the triumphs of redeeming grace, manifested in the restoration of two more of the lost sheep whom the Great Shepherd came to seek, and on account of whom, I trust, joy has already been excited in the presence of the angels of God. One is a white young woman, who came to assist for a short time, in the household business, while her sister, who is engaged with us, went to see her friends. Soon after she came, I had occasion to relate an account of the death of our dear brother, John Arch, who was known and beloved by almost all our pupils and family. The account of his death, and a few thoughts in which we indulged on the glorious change which he had now realized, appeared to melt the whole of our little company under a sense of the unspeakable love of God in Christ, in providing mansions so glorious, for creatures so unworthy, so deeply fallen, and so completely depraved as we all seemed then to view ourselves. The thought of a full Indian, with whom we were all acquainted, who a few years ago was enveloped in gross heathen darkness, now admitted into that city, in which "the Lamb is the light thereof," appeared to have a powerful effect on the minds of the Indian youths, and at the same time, conviction fastened so effectually on the mind of our young sister, that she resolved to seek the same Saviour that had done such great things for our departed friend. Last week she related to the church God's dealings with her soul, and no one could, had they been disposed,

forbid water, that she should not be baptized. The other is our own little daughter, aged twelve and a half years. We have reason to believe, that she has experienced a change of heart for more than a year; but on account of her youth, we judged it prudent to give the most ample room for showing, by her walk and conversation, the fullest evidence that the work was real. You, my dear Sir, will easily believe that the conversion of a dear child must occasion to her mother and myself the most lively feelings of gratitude to God, and humiliation before him.

There are now several others, on whose minds the Spirit of God appears to be at work.

We have now applications for the admission of more pupils than our limits allow; several from 90 or 100 miles distant.

The friends of the children who are capable of judging, express much satisfaction with their improvement. And I trust, the friends of the Indians to whom we have forwarded specimens of their improvement, will feel encouraged to give the Board that support, which will enable them to extend their operations in disseminating light in the midst of darkness.

AMERICAN BOARD OF COMMISSIONERS.

WE sincerely rejoice in the pleasing prospects which are opening before our brethren of the American Board in several of their missionary stations. The happy success of their exertions among our American Indians, has been a cause for gratitude to every one who has visited them. In Ceylon, and in the Sandwich Islands, the blessing from God has also in a peculiar manner accompanied their labours. The Missionary Herald for November and December contains several

accounts from their missions which must rejoice the heart of every disciple of Christ. From these numbers we select the following extracts, which will, we trust, prove peculiarly acceptable to our readers.

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CEYLON.

EXTRACT FROM A JOINT LETTER OF THE MISSIONARIES, DATED FEB. 12, 1825.

During the past year, we have been laid under peculiar obligations to praise the Lord for the manifestations of his love and mercy to us, and to this people. Verily he hath crowned the year with his goodness. He hath blessed us in temporal and spiritual things. He has preserved the lives, and in a good degree the health, of all our number, and granted us increased facilities for pursuing the work of the mission. But above all, it hath pleased him graciously to pour out his Spirit here, and grant us *two special seasons of refreshing from his presence*. Of the commencement of the first of these, we gave you some account in our letter of Feb. 28, 1824; and to that letter we now refer you for an account of the first six weeks of the revival. We are happy to say, that the work continued steadily to advance, for a considerable time after that letter was written, and then declined gradually. But the happy fruits of it are still seen and felt at all our stations. Some, as we had reason to expect, who appeared well for a time, went back to the world, and thus shewed by their conduct that they were only "stoney ground hearers." A goodly number, however, we rejoice to say, have "brought forth fruit with patience," and continued to stand firm amidst much ridicule, contempt, and persecution from their heathen relations. Thus they shew, that they fear God rather than man, and evince a willingness and determination to forsake all for Christ. Considering the youth and inexperience of most of them, the difficulties of their situation among this heathen people, and the numerous and powerful temptations, with which they are surrounded, we have great reason to admire the grace of God, that has preserved

them as lambs among wolves, and enabled them so generally to let their light shine before men, and thus publicly to manifest their firm attachment to the Saviour.

Second Revival of Religion.

Though the first revival declined very considerably, we were all of us led to entertain strong hopes, that the Lord would soon visit us again in mercy. Nor were our expectations disappointed. About the middle of October last, we began to discover some very pleasing indications, that the Lord was near, and waiting to be gracious. Many of the native members of our church were unusually stirred up to seek the Lord by fasting and prayer, and to intercede with much earnestness for the outpouring of the Spirit, and the conversion of sinners. Some of them, who had, for a long time, been walking in darkness, and concerning whom we had entertained some fears, were now revived, and made to rejoice in the Lord, and be active in seeking the salvation of others.

About this time, also, an unusual spirit of prayer was manifest among ourselves, and we were led to make our requests unto Him who heareth prayer. On the 21st of October, our quarterly season of communion was attended by all the brethren and sisters. It proved a joyful day to our souls, and a season of sweet communion with each other, and with our ascended Saviour. We trust that rather an unusual spirit of attachment to each other, and to all the members of the body of Christ, was manifest on that day. What we saw among ourselves, and among the native members of the church, were evident tokens that the work was begun. Accordingly, soon after this time, some special seriousness was manifest at all our stations. A considerable number, who were awakened in the former revival, but had lost most of their serious impressions, were now awakened again. The greatest part of the members of our Charity Boarding Schools, several assistants in our families, schoolmasters, and native assistants in the schools, were more or less affected by divine truth. Several of them hope that they have been

born of the Spirit. But on this point, we would speak with great caution, and rather wait till we see abiding fruits of their conversion. Judging from their conduct during the last two or three months, we may say, however, that we indulge a hope that a considerable number have passed from death unto life.

Admission of Native Converts to the Church.

You will rejoice to hear that the first fruits of the revival, at the commencement of the year 1824, have already been gathered into the church. This was done on the 20th of last month. As that was, on many accounts, a day of peculiar interest to us, you will undoubtedly be pleased with a short account of it. As many of the hopeful converts were young, and liable to deceive themselves and others, we thought it prudent to keep them on trial for a longer time than is customary in our native land. It has been our usual practice heretofore, to receive the hopeful converts into the church at the several stations with which they were connected; though we consider ourselves, and all our native members, as forming but one church. But on this occasion it appeared important to us to deviate from our usual course, and to receive them all together. To induce many people to come together on the occasion, even more than could be accommodated in any of our places of public worship; also to strengthen the hands and encourage the hearts of the native members of our church, and to honor the Lord in the sight of this people; we were induced to erect a temporary building for the services of the day, in the village of Santillepay, which is nearly in the centre of all our stations. Though the building was 100 feet long, and 66 feet wide, yet as it was not more than twelve or fourteen feet high, with a flat roof, and covered on the top and sides with *badjans* (the braided leaf of the cocoanut tree,) the whole expense of it was small. Considering that we have the materials, of which it was constructed, on hand, the whole cost of preparing it for the occasion, was not probably more than 40 Spanish dollars. To render the appearance of it neat and

decent, the top and sides were lined with white cloth, and the floor covered with mats. The mats were sent from our several stations, and the cloth will be used for our Charity Boarding Schools.

The cholera morbus being prevalent, and there having been rain the night before, many persons were prevented from attending. The number of people present, however, could not have been less than from twelve to fifteen hundred. The number of persons received into the church at that time, was *forty-one*. Of these, thirty-six belonged to our Charity Boarding Schools, and five were from among the people. All, except eight of this number, were baptized at that time."

The missionaries then state what were the publick exercises on the occasion, and proceed to remark:—

After the address, the following question was proposed to the people: "Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" All such being requested to rise, immediately more than one hundred, unconnected with the church, stood up before the assembly, and then publicly declared their belief in the Christian Religion, and their intention to become the disciples of Jesus Christ. Some of this number are already, we trust, the humble followers of the Lamb, and will probably, in the course of this year, publicly profess their faith in Christ, by being received into the church. We have determined, by leave of Providence, to hold another general meeting, in the same place, on Thursday, the 21st of July next, for the purpose of receiving the remainder of those, who have been hopefully converted during the past year. Should this letter reach you before that time, and in season for our patrons and friends to be made acquainted with our intentions, may we not hope that they will remember us in a special manner at the throne of grace on that day; and that, in answer to their prayers, the Holy Spirit will be poured out upon the assembly?

While the audience was dispersing, we united in singing, "Come let us anew our journey pursue." Though the exercises

were long, the attention of the audience was kept up till the end. Many of the people appeared to be greatly interested in what they saw and heard; and we may hope that good impressions have been made by the services of the day.

What we have said above, will convey to your mind but a faint idea of what we witnessed on that occasion. It was a new era to us, and to this people; a day of peculiar interest; and one which calls for peculiar gratitude. We are constrained to say with the Psalmist, "Bless the Lord, O our souls, and all that is within us, bless his holy name." "This is the Lord's doing; and it is marvellous in our eyes." May we always be enabled to say from the heart, "Not unto us, O Lord, not unto us, but unto thy name give glory."

In our letter of February 1824, above mentioned, we gave you some account of the first public meeting that we held with our schoolmasters. We are happy to say, that similar meetings have been continued quarterly to the present time. These meetings have been evidently attended with the divine blessing, and productive of much good. We stated that at our first meeting with them, 30 out of 70* professed to believe that Christianity is the only true religion. At our last meeting with them in November, out of about 70 who were present, all but two professed to believe that *Christ is the only Saviour of sinners!* As many as ten or twelve of this number give pleasing evidence, that they have "passed from death unto life;" and many more of them appear to be in reality convinced of the vanity and folly of heathenism, and of the truth and importance of the Christian religion.

* This number includes the schoolmasters from Nellore.

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SANDWICH ISLANDS.

LETTER FROM MR. WHITNEY TO THE CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS, DATED

Atooi, June 24, 1825.

Very dear Sir,

By an unexpected opportunity I have again the pleasure of writing to our dear
 JAN. 1826.

patrons and friends. As the ship does not touch at the windward islands, and I know not that the brethren have written to you of late, you will doubtless expect me to give some account of the mission generally. I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people, are much devoted to the work.

On the sixth of last month, the Blonde frigate arrived at Woahoo with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: viz. "*to return to his country; to seek instruction and religion himself; and to enlighten and reform the people.*"

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved.*

With the exception of Mrs. Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr. Ruggles is expected in a few weeks from Owhyhee.

While I was writing this, our governor Kaikioeva came in, and inquired to whom I was writing. On being informed, "*Give them,*" says he, with much warmth of expression, "*my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life.*" He has lately built a new church thirty feet by ninety, which is probably the best house, that ever was erected on Tauai. The week past he has sent out a message to every chief and landholder to appear in council, on the 7th of next month, when he says, "*I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to follow me in the good work.*" He is indeed in earnest, and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself and all our friends, I remain, dear sir, yours in the Gospel,
S. WHITNEY.

BURMAH.

JUST as the last sheet of our December Number was going to the press, the intelligence arrived in Boston of the safety of our missionaries at Ava. We were obliged then to insert it without any remarks; and now we fear the time for them is almost gone by. The subject is, however, so interesting, and the information has been received both in our own country and in Europe with so lively a burst of gratitude, that we cannot refrain from adding our feeble voice to the general expression of thanksgiving.

In the first place, there is cause for gratitude that the lives of our brethren are preserved. That they were, so far as man could foresee, in great peril, every one of us has already been aware. Perfectly within the power of a capricious, a mortified, and an enraged monarch, it was evident that nothing but an Almighty arm could preserve them. Cut off from every human succour, nothing could shield them

but an omnipotent God. And besides the peril from the hostility of the government, serious fears were entertained in Calcutta that they might even perish from famine. No assistance, nor supplies could be furnished them from their friends, and it was known that the Burmans were dying by hundreds of hunger and its accompanying diseases. Nearly two years had elapsed since a word had been heard from them; and every one who knew the dangers to which they had been exposed, began seriously to fear that their labours on earth were ended, and that from the midst of their usefulness they had been called home, perhaps by a violent death, to receive their reward.

And who can tell how full of calamity would have seemed such a dispensation of Divine Providence. To say nothing of the individual mourning which such a stroke would have occasioned, to pass by the hundreds who would have grieved as though a friend or a brother had fallen, we turn to the disastrous consequences which in human view must have followed so sad a bereavement. Our missionaries at Ava had resided in Burmah until they were familiar with the manners, habits, philosophy, and religious opinions of its inhabitants. They had also become acquainted with a great number of the common people, and with not a few of the most influential of its officers of state. Some of the latter had already paid very respectful attention to the doctrines of the gospel, and it was hoped had in some degree been enlightened by the Spirit of truth. But above all, they were the only Europeans, sufficiently acquainted with the language to translate the Scriptures for these 19 millions of perishing souls. This connects an indescribable importance with the preservation of their lives. And had they been removed, it would seem as though the propagation of the gospel in this empire had been retarded until a great part of the present generation had entered an awful eternity.

In this solemn suspense, prayer was without ceasing made by the church to God for them. He, who is a God afar off as well as a God at hand, said unto kings, Touch not mine anointed, and do

my prophets no harm. Through all this peril, they have passed unhurt. Their souls have been kept alive in famine, and in war from the power of the sword. The prayers of God's people have been their defence, when armed hosts were impotent. Let this teach us a lesson of confidence. Let us learn from it the importance of prayer. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.

But again, it is to be remarked, that not only have our missionaries been preserved alive, their prospects of usefulness seem to have been increased rather than diminished. We grant it may seem rather premature to form an opinion from the brief notice concerning them which has been received; yet the probability is strongly in favour of the supposition, that they have gained decidedly the confidence of the Burman Government. We are told that Mr. Judson had been sent by the Emperor with the embassy to negotiate peace with the English army. This would not surely have been done, unless he had insured, in some unusual degree, the respect of the Burman monarch.

Here then reason is given to hope, that let the issue of the war be what it may, our mission will be permitted to continue with still brighter prospects of usefulness.

If the British should retain Rangoon, a place in the empire will be secured for the unmolested preaching of the Gospel. If they should entirely evacuate the country, he who was instrumental in negotiating so favourable a peace, may surely be expected to receive both protection and favour. So that the probability at present strongly is, that at the close of the contest many of the obstacles will be removed to preaching the Gospel, and circulating the Bible among this benighted people.

And now if we consider these circumstances, we cannot but adore the wisdom of Providence, which directed the sailing of the additional missionaries, at precisely so opportune a time. They will probably arrive at the very moment when they may commence their labours most successfully. And thus, after this dark cloud has been removed, we may hope to see the sun shine more brightly than at any time before.

These tokens of Divine favour should be indelibly engraven on all our hearts. They should awaken us to renewed exertion, and to unceasing prayer, that God would continue to show us still more manifest tokens of his favour, until, in the language of one of our departed missionaries, "Burmah, idolatrous Burmah shall stretch out her hands unto God."

RELIGIOUS INTELLIGENCE.

INTERESTING CONVERSION.

Sometime during the last fall and winter, Mrs. —, who lives in W—, N. Y. was awakened to a deep sense of her danger, while unreconciled to God, and powerfully convicted of sin, by the energies of the Holy Spirit. She had always been a constant attendant upon public worship, respectful in her treatment of religion, and of religious persons, and strictly moral in her daily conduct. But her mind, as well as that of her husband, was wholly engrossed with the cares of this world: and they prospered in their endeavours to gain property, while they continued unmindful of the Author of all their mercies.

After her awakening, her convictions and distress of mind continued to increase, till they issued in a hope, that she had passed from death unto life. She then, at a suitable time, offered herself to the church, and was received into their communion.

Her husband was a man who was beloved by his companions, and being of a lively, social turn of mind, his company was much sought by those, who delighted in the merry jest, or the amusing tale.— He was not an open opposer to religion; on the contrary, he was usually found in his place in the sanctuary, and treated serious things with much outward attention. Like thousands of others in a gospel land, he was thoughtless and careless

respecting his best interests, yet, perhaps, thought and meant to die the death of the righteous. During the whole time his wife was under conviction, he manifested no concern, and no opposition.— But the day on which she united herself with the church, he was observed to have absented himself from the sanctuary.— A neighbour, who called and invited him to attend, was answered in such a manner as shewed that the evil of his heart had begun to work. And in truth it had. As a family they had lived harmoniously till now. A division had taken place. Their feelings, their motives, their pursuits, and their interests were different. He felt that his companion had left him, and that he must now tread the paths of sin alone. His selfish heart was grieved, and its bitterness was manifested by unkindness and reproaches. To human appearance, their domestic happiness had fled forever.

Mrs. — betook herself to the throne of grace, and spread her trials before her covenant God. Her prayer was heard, and the heart of her companion was deeply smitten, yet in a way, and by means totally unexpected.

Coming in from his labour, on the afternoon of Monday, he began to reproach his wife for the transactions of the preceding day, and expressed his deep regret, that she should forsake his society for that of Christians;—reminded her of the happy days they had seen; and lamented their present difference of feeling and interest.

Looking him full in the face, the tear of affection and pious concern stealing from her eyes, Mrs. — thus addressed him:—"Do you wish me to return to the same situation in which I was before I found peace in Christ? Do you desire me to be a guilty, unpardoned sinner, exposed to the wrath of a holy God?—Are you willing that I should be destitute of holiness, filled with sin, and devoid of that peace which I now possess? Do you imagine that I shall be less affectionate, or less useful to you, because I am a Christian? Permit me to enjoy my religion in peace, and I promise never to disturb you by remonstrances, in any course you may see proper to pursue." Conviction seized upon his heart. Filled with distress, he hastily left the room, and sought a place where to weep. Conscience was now awake, reproaching him for his sin, and threatening the wrath of God. With tears of penitence he sought his injured companion, confessed the wrong he had done her, and entreated her prayers. With her, this was a time of intense anxiety, and agonizing supplication. She felt that in all probability this was the crisis of his soul, and the decision of his eternal character. Her prayers were heard. God said to the troubled mind of

Mr. —, "Peace, be still!" A new world opened to his view. Christ became the joy and support of his soul, and the gospel plan of salvation his only hope. In just eight days from the time of his first impression, he found that 'the peace of God passeth all understanding.' He united with the visible church, and is now an active, zealous and devoted Christian. The domestic altar is reared in his family, and that affection which formerly subsisted between him and his companion, has received a tie, which shall never be dissolved: while they both look, with humble hope, to an eternal union beyond the grave. [Western Recorder.]

JOSHUA, THE INDIAN CHRISTIAN.

Joshua was born in the year 1741, at Wasquasmach, an Indian village, bordering on the Connecticut river, in New-England, where the brethren at that time had a mission; but the white people some time after becoming troublesome, on account of the land occupied by the Indians which they wanted for themselves, and finally did take from them, the Indian converts, fifty-four in number, besides their children, emigrated, on invitation of the brethren, to Bethlehem, in Pennsylvania, and afterwards settled on a tract of land purchased by the brethren for the purpose, about twenty-seven miles distant from that place. Here they built a town, which was called Gnadenhuetten.

Joshua was brought up in the fear of the Lord, and had from his childhood, been within the pale of the society. He had a genius for learning both languages and the mechanical arts; was a good cooper and carpenter, and could stock a gun neatly; and no one excelled him in building a handsome canoe. He spoke both English and German well, and could write letters in either of those languages, especially in the latter. He was very fond of reading in his bible, testament, and other religious books. The murder of his two beloved and only daughters (between the ages of fourteen and eighteen years,) by Williamson's party, at Gnadenhuetten, on the Muskingum, in 1782, was a hard stroke for him to bear. Often, very often, has he been seen shedding tears on this account, though he was never heard to utter a revengeful sentiment against the murderers. He however could not conceal his astonishment, that a people who called themselves Christians, and read the scriptures, (which he supposed all white people did,) could commit such acts of barbarity; and was firmly persuaded, that if all the Indians had the bible, and could read it as the converted Indians could, they would be a better people. In later years he served

as a chapel interpreter to the Christian Indian flock on the White River, until the artful Shawanese prophet, Tecumseh, who was an enemy to the preaching of the gospel to the Indians, declared him an associate in witchcraft, which brought him to the pile. While under torture, and as long as life remained in him, he prayed most fervently to God his Redeemer, and expired on the burning pile, aged sixty-five years.

SAABBATH SCHOOL SCHOLAR.

How thrilling must be the sensation to a faithful teacher in subsequent life, to be accosted, as was Robert Raikes, the founder of Sunday Schools. "One day," said he, "as I was going to church, I overtook a soldier just entering the church door. This was on a week day. As I passed him, I said, it gave me pleasure to see that he was going to a place of worship. 'Ah! Sir,' said he, 'I may thank you for that.' 'Me,' said I, 'why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy I was indebted to you for my first instruction in my duty. I used to meet at your morning service in this cathedral, and was one of your Sunday scholars. My father when he left the city, took me into Berkshire, and put me apprentice to a shoemaker. I used often to think of you. At length I went to London, and was there drawn to serve as a militia man in the Westminster militia. I came to Gloucester last night with a deserter, and came this morning to visit the old spot; and in hopes of seeing you.'

"He then told me his name, and brought himself to my recollection by the mention of a curious circumstance, which happened while he was at school. His father was a journeyman currier; a vile, profligate man. After the boy had been some time at school, he came one day, and told me that his father was wonderfully changed; that he had left off going to the ale-house on Sunday. It happened soon after that I met the man in the street, and said to him, 'My dear friend, it gives me great pleasure to hear that you have left off going to the ale-house on Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said he, 'I may thank you for it.' 'Nay,' said I, 'that's impossible; I do not recollect that I ever beheld you

before.' 'No, Sir,' said he, 'but the good instructions you gave my boy, he brings home to me; and it is that, Sir, which has induced me to reform my life.'

In this interesting department of Christian duty and usefulness, the General Committee take leave to invite all young converts to engage. Is there a pious young lady here who wishes to accomplish something for her Master? here is a field where her best faculties and affections will not miss their appropriate employments. Is there a young man who begins to inquire, How can I make the most of this little span of human life in advancing the Redeemer's kingdom? The Sabbath school presents a scene the most inviting, the most promising.

Whatever other opportunities they may not be able to enjoy of doing good, which are allotted to some others under more favoured circumstances; here is a wide field, in which few, very few indeed, who have the heart to do good, can fail of being extensively useful.

THE LONG ISLAND INDIAN.

About sixty years ago, a very considerable revival of religion took place, on the east end of Long Island, and some of the Indians of that place were made partakers of the grace of life. Several years afterwards, one of the natives gave the following account of himself, in his own way of speaking. "When me first converted, me was a poor, vile, black Indian; but me love all the Christians and all the ministers like my own soul. Afterwards me grow, grow, grow, but me no love Christians. Then me grow, grow, grow very big; then me no love ministers. But one day as me was in the swamp after some broomsticks, me heard a voice saying, Indian, how comes it to pass that you no love Christians and ministers? Me answer, because me know more than all of them. The voice say unto me again—Indian, you have lost your *humble*. On this me began to look, and behold! my *humble* was gone. Me then go back, back, back, but me no find my *humble*. Me then go back, back, back, a great way, and then me find my *humble*; and when me find my *humble*, me was poor, vile, black Indian again. Then me love all the Christians and all the ministers, just as me love my own soul."

OBITUARY.

MRS. ZIPORAH THOMPSON.

Died at Marcellus, N. Y. May 3, 1825, Mrs. ZIPORAH THOMPSON, wife of Dea. Nathan Thompson, aged 63. She was born in Willington, Con. June 25, 1761. Her parents were members of the Congregational Church, and paid particular attention to the religious education of their children. She was, therefore, early taught the theory of the Christian religion, and was strongly attached to the doctrine and ordinances of the gospel as taught by that church. She possessed a clear, discriminating mind; was modest in her deportment, sensible and cheerful in her conversation, which endeared her to many friends.

She was married to Nathan Thompson, July 18th, 1786. In her character as a wife, she exemplified that prudence, industry and economy, that patience, affection and fidelity, which is characterized by the wise man, when he says, "The heart of her husband doth safely trust in her, that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy." About the time of her marriage, she was brought very low with the bilious fever. During this sickness, God was pleased solemnly to awaken her mind to eternal things; and although her bodily pain was great, yet that of her mind was much greater. But God, who is rich in mercy, by sovereign grace saw fit to reveal himself unto her as a just God and a Saviour, and to greatly console her wounded spirit by applying these words to her case, "Daughter, be of good comfort, thy faith hath made thee whole, go in peace." From this time she obtained an evidence of the forgiveness of her sins, and enjoyed great peace in believing. She seemed to repose entirely in the mercy of God through the mediation and atonement of Jesus Christ, in all her subsequent trials of body and mind. Recovering her health, she was impressed with the duty of making a public profession of her faith in Christ; and upon searching the Scriptures prayerfully, she was led to a firm conviction that believers were the only proper subjects, and immersion the only gospel mode of Christian baptism. Here her trials were severe indeed. She felt her soul revolt at the thought of substituting what she viewed to be the traditions of men for the commandments of the Lord; and yet dreaded the idea of

grieving a fond father, who had been the guardian of her juvenile years. These struggles between filial affection and urgent duty, continued about eight years, during which time she was repeatedly visited with sickness. But upon being solemnly impressed with these words, "Let the dead bury their dead, but follow thou me," she resolved in the strength of the Lord, to do what she believed her duty, and was baptized in the month of March, 1793, and united with the Baptist church in Greenwich, N. Y. under the pastoral care of Elder Edward Barber. With this church she enjoyed much satisfaction and great peace of mind. She was also by the church highly esteemed as a beloved sister, whose counsel and whose prayers were sought by her friends, and whose piety was approved by all.

In the year 1803, she with her husband left their dear pastor and brethren, and removed to the town of Marcellus, in the county of Onondaga. Here they united with the infant church just rising in the wilderness. Having by this time arrived to that maturity of years, and to that understanding and experience which qualifies the matron for eminent usefulness, it was here in this rising church, that her virtues shone, and that her excellence was duly appreciated. Her soul was alive to the interests of the church. Her prayers were heard in heaven for the salvation of sinners. By her counsel, she often made peace between contending parties. By her fireside, and in her visits, she strengthened the weak, confirmed the wavering, warned the unruly, and encouraged the tender hearted. But most of all was she pre-eminent for instructing her younger sisters, and correcting their errors and manners. Her admonitions were sharp and plain, yet sweeter than honey, and they were always strongly enforced by her own example. It is not known that any person ever received her rebukes who did not love her the better for her faithfulness. In a word, she was truly a mother in Israel. Thus she continued until her last decline of life, an example of piety, patience and humility. The word of God was her instructor and companion; the saints were to her the excellent of the earth. The house of God was her home. The ordinances of God were her delight and to enjoy and follow the Spirit of God was her life.

For many years her constitution had been increasingly impaired by sickness. Her health for a long time had been ren-

dered very delicate, and for years she had been afflicted with a cancerous affection in her left breast. This increased until her physician advised her to amputation. Her friends viewing her age and multiplied infirmities, greatly feared the consequences; but she seemed confident in God, that he would support her if this remedy were necessary. Consequently, the operation was performed on the 9th of December, 1822. She appeared during the whole time to be absorbed in prayer, and would sometimes say, "This is nothing to what my Saviour suffered for me." The spectators of the scene were astonished at her fortitude and patience. Her wound was healed, and her health was so far restored, that she was able to take the oversight of her domestic affairs, and occasionally to attend public worship, where she expressed thanksgiving to God for his great goodness to her in granting Divine support in all her times of trouble.

About three months before her death, her strength began to fail, and in this state of decline, medical aid availed but little, and she was soon confined to her bed. She manifested some desires to recover, on account of her husband and her adopted daughter, but especially on account of the church, which appeared to lay near her heart. Some weeks before she died, she said she had given them all up into the hands of the Lord, and felt perfectly willing to leave the church, her friends and herself there. She conversed much with her husband about her decease, and told him what she wanted him to do if she should be taken from him, and prayed God to prepare him for such an event. As to herself, she felt resigned to the will of God. About three days before her death, her complaint threatened an immediate dissolution. When informed by her husband that he was apprehensive she was dying, she said, "Welcome death, the end of fears, I am prepared to die." She was unable to talk much after this. About 4 o'clock on the morning she died, her husband asked her if she thought that she was dying. She said, yes. He asked her if she was willing; she said she thought she was. These were her last words. On the same morning, between 8 and 9 o'clock, her spirit took its flight to the abodes of the blessed. She expired without a groan or a struggle.

Her remains the following day were carried to the meeting-house, where an appropriate discourse was delivered by Rev. Mr. Warden, Pastor of the church, from Heb. iv. 9, and the church in token of their affection, followed her remains to the grave. "Precious in the sight of the Lord is the death of the saints."

The bodies of the saints, which are sown in corruption, shall be raised in incorruption, in glory; sinless, and spiritual.

ORDINATIONS, &c.

Nov. 6, 1825, Rev. HENRY O. WYER, formerly a student in the Theological Department of the Columbian College at Washington, was ordained as Pastor of the Baptist Church in Savannah, Georgia.

Nov. 14, Rev. MARTIN LEONARD was ordained at Leeds, Maine, to the work of an evangelist. Introductory prayer by Rev. Mr. Pierce, of Green; Sermon by Rev. John Butler, of Winthrop; Ordaining prayer by Rev. John Haynes, of Fayette; Charge by Rev. Mr. Low, of Livermore; Fellowship by Rev. Thomas Francis, of Leeds.

On the 10th of November, Rev. MOSES HARRINGTON was ordained Pastor of the First Baptist Church and Society in Sutton, Mass. The services were performed by the following brethren: Rev. Mr. Grow, of Thompson, Con. made the Introductory Prayer; Rev. Mr. Train, of Framingham, preached on the occasion; Rev. Mr. Convers, of Grafton, made the Consecrating Prayer; Rev. Mr. Going, of Worcester, gave the Charge; Rev. Mr. Angell, of Southbridge, presented the Right Hand of Fellowship; Rev. Mr. Megregory, of Ward, addressed the Church and Society; Rev. Mr. Boomer of the Church in Sutton and Douglas, made the concluding Prayer; and Rev. Mr. Harrington, gave the benediction.

Dec. 16, Rev. R. C. SCHIMEALL was ordained to the ministry over the Cairo and Greenville (N. Y.) Baptist Churches. Introductory Prayer by Rev. Reed Burritt; Sermon by Rev. Rufus Babcock, of Poughkeepsie; Ordaining Prayer by Rev. Hermon Hervey; Charge by Rev. Reed Burritt; Fellowship by Rev. Hermon Hervey.

ORDAINED, Decem. 23, 1825, the Rev. JAMES D. KNOWLES, late Tutor in the Columbian College, to the Pastoral Charge of the Second Baptist Church in this city. The services on this occasion were—

- 1st. Hymn.
- 2d. Introductory Prayer by Rev. Bela Jacobs, of Cambridge.
- 3d. Anthem.
- 4th. Sermon by Rev. Professor Chase, of the Newton Theological Institution, from Matthew xvi. 26.
- 5th. Hymn.
- 6th. Ordination Prayer by the Rev. Joseph Grafton, of Newton.
- 7th. Charge by the Rev. Stephen Gane of Providence.
- 8th. Hymn.
- 9th. Right Hand of Fellowship by the Rev. Francis Wayland, jr. of Boston.
- 10th. Concluding Prayer by the Rev. Henry Jackson, of Charlestown.
- 11th. Anthem.
- 12th. Benediction by the Candidate.

Account of Monies received by the Treasurer of the Baptist General Convention of the United States.

1825.

Dec. 1.	From Dea. Benjamin Prescott, Treasurer of the Dublin (N. H.) Society auxiliary to the Baptist Board of Foreign Missions, for the Burman Mission, \$50, and for Indian Stations in this country, \$30, - -	80,00
3.	From Female Mite Society, Dedham, for Carey Station, by Mrs. Adlam,	12,36
8.	From Worcester County Mission and Education Society, by Rev. A. Fisher, jr. Treasurer, - -	100,00
	From Mrs. H. Bassett, \$2; Mrs M. Leonard, \$5, by Rev. Mr. Leonard, for Indian School at Carey Station,	7,00
14.	From a friend, by Mrs. Hope, -	1,00
15.	From Mrs. Sally Howe, Treasurer of the Female Baptist Society of Hillsborough, N. H. for Foreign Missions, by the hand of Mr. Stow, -	8,00
20.	From Female Union Missionary Society of Perth Amboy, N. J. for the Carey Station, by G. A. Brinley, Secretary, - - - -	30,00
		<u>\$233,36</u>

H. LINCOLN, *Treasurer.*

POETRY.

LINES

ON SEEING THE PICTURE OF A LOVELY GIRL WHO WAS DEAF AND DUMB.

IMAGE of loveliness! that look
Is melting to the heart,
And scarcely can our feelings brook,
To think of what thou art.

The softened smile upon that cheek,
The brow with beauty hung,
The beaming eyes might seem to speak,
But silence seals the tongue.

And is it so, that ear of thine,
May never know the voice
Of tenderness, and truth divine,
Source of a thousand joys?

Oh! shall it never drink the tones
Of fond parental love,
Whose echoes every bosom owns,
Like music from above?

What mournful mystery must rest
On all thine eyes can see,
What thoughts, what feelings be suppress'd,
That might have woke in thee!

To Correspondents.—“Lines to a little Orphan Girl,” in our next.

Yet let us not arraign the will
Of Him who reigns on high:
Ye murmurs of the heart be still,
Ye tears of grief be dry.

He whose unfathomed wisdom brings
Out good unknown to us,
Sovereign of all created things,
Ordained it should be thus.

And who can tell what rich designs
Of mercy, working deep,
Like treasures wrought from hidden mines,
May burst on those who weep?

Not without end, the sentient mind,
Within this breathing frame,
Of silent beauty was enshrined—
But to exalt His Name.

Tho' deaf the ear, and mute the tongue,
Read in that speaking eye,
Thoughts from the inward fountain sprung,
Of Immortality.

Deem ye the spirit stirring there,
Impatient of its clay;
That pants with kindred minds to share
Knowledge' enlivening ray:

The feeling heart, the active mind,
So instant to perceive,
So prompt to search, so quick to find,
To gladden or to grieve:

Deem ye that spirit may not live,
When mortal scenes are o'er;
The bursting of its bonds survive,
And into freedom soar?

Oh! to Eternal Love be just!
Eternal Wisdom own;
When dust has crumbled back to dust,
To spirit, spirit flown:

Amid the innumerable throng,
Whose harps are strung on high,
This lovely mute may raise her song,
Of richest harmony.

Ransomed from sin, released from thrall
Unbound in glory's sphere,
How rich must Heaven's own music fall
On her immortal ear.

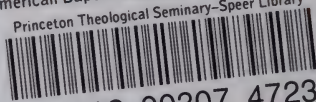
Yes, child of silence and of hope!
Thro' a Redeemer's love,
Thy powers may have a nobler scope,
In worlds of bliss above!

For use in following table

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American Baptist Magazine (Boston)

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